

In the name of God the Merciful

- Rules in convention : macro issues applicable to it's all branches.
- Principles of convention: The Science of the provisions of the legitimate process syndrome evidence in detail.
- Doctrine rules are: the legitimacy of the process of macro issues, it's branches are macro issues legitimacy, are not competent to a certain issue.
- Scientists give the standard on several things: the case of practical legitimacy it's branches are practical legitimacy issues of competent with certain issue, named to definition, standard and scale, and sections, on branches and doctrine rules.
- The difference between rules and doctrine standards is that the standards concerned with certain sections but rules are not concerned with certain section, as well as rules often takes agreement between the doctrines, but standard is competent with one doctrine.
- Basic doctrine rules differs on some things are: that the origin rules come from Arabic words, we can't understand the fundamentalism of the secrets of legislation from it, and the origin rules prior to branches, origin rules guide us to get diction from evidence, it's topic is evidence but rules has atopic concerned with actions of people.
- Theories of jurisprudence are: legitimate practical subject of issues has some similar legitimate practical in general terms and conditions with the competence of each of it with it's own conditions.

- The difference between theory and doctrine rules is clear in some things such: the lengthy formulation of theories, and it isn't containing doctrine decisions, and it is more general than the rules as they may contain rules, under which they serve and at the same time, particularly on the subject of the rules as they relate to the same subject.
- If the rule text or the origin legitimate with changing phrase, or were of consensus then it is an evidence.
- If the rule is derived from the text then there are two views about its doctrine case: the first: it is not an evidence, and the second: it is an evidence, an argument is that it is correct conditions and reasons will be mentioned.
- The rules are divided as broad and inclusive to total rules like those five, and to micro like follower to follower.
- Rules are divided according to agreement and disagreement to rules agreed upon all doctrines, rules agreed upon one doctrine, and rules with disagreement in one doctrine.
- rules divided according to independence and dependence to independent and original rules, and rules excluded from them.
- Rules divided according to their source to rules stipulated or represented by letter or legal sense, rules suspended on speculation.
- The jurisprudence has two pillars: Subject: which is to be ruled upon the rule, and judge, which may be a name or action.
- The subject Requires two conditions: abstraction of facts and persons, and the generality to prevail all of fits of the rule.
- Required in judge: to be ruled legitimate, and should be final.

- Required in applying jurisprudence: the availability of special conditions to be apply rule in the case, and not oppose what is stronger or the like, and the free rule of the Islamic ruling fixed text or unanimity.
- In the terminology of what was called the subset and a follower of something to exist centerpiece or part of it from him or necessities or description in it.
- When the thing was a follower of others in the presence of a fact or rule, it takes all the provisions followed by not riding alone.
- Causes of dependency of things: doctorial evidence, language, custom and habit, and the condition.
- Rule of continued derived from Sonia and reliable.
- From follower rule from the rule's continued rule of governance does not provide a complementary and are set out in its meaning.
- A subsidiary of rules: who owns something owns it's necessities, which shows kind of disciples.
- A subsidiary of rules the follower fall with the followed, the fall, which shows the rule in the event of the fall and followed, and the demise.
- A subsidiary of rules: Rule forgivable disciples which unforgivable in others, and show that there are provisions not found in several places, but found in other if they belong.
- A subsidiary of rules: the follower do not apply to the followed, and is constrained to the rule of the mother.

- A subsidiary of rules: the rule section may prove with out evidence of origin, an exception to the rule of the mother.
- branch of crimes is called that name in the Hannifin, Hannibal, and is called in the Malice's by blood, and in Shaafa'is wounds.
- Termed crimes: assault on the body, including punishment, requires money or expiation.
- Crime forbidden, and the origin of that in the book and Sonia and scholarly consensus.
- As the place the crime occurred three sections: a crime on oneself, and a crime without restraint, and crime on the fetus.
- Crime as intended three sections: the baptized, and semi-intentionally, and wrong.
- Is the willful intent of the perpetrator act of killing the spirit, and intent as well as the loss of the spirit of the victim.
- Maalikis Violates in quasi-intentional murder and prove its existence, most likely is the view of the public view prove.
- Agreed that the public killings, including often does not kill is one of the quasi-intentional murder.
- They agreed that the selected one of the murder.
- Hannifin called heavy, which usually kills almost willful is contrary to that of the majority of mayors who are preparing him which is more correct.
- The error is the murderer mistake in the act or intent.
- From applications of follower in the crime: the question of transmission after the amnesty for the crime, so that

transmission of a felony and emerging She takes the ruling by an amnesty.

- Transmission is the encroachment of the damage from the member, signed by the crime to another member or to the self, leading to death.
- Scientistis differed as should be retribution after an amnesty for the crime and after transmission there are two views: the first: that of the majority that it would not prove retaliation is likely, and the second is a Maalikis The amnesty was in the wound without responsables is bequeathed to the choice between amnesty or deserve to spend the blood of the offender ,The crime was intentional or blood money that was a mistake, But if the amnesty for the wound and bequeathed to the amnesty takes effect.
- Parental religiously: Money legitimately destined to be a victim infallible or guardian because of the crime to himself or by injury or benefits, Jean-purpose or in semi-intentional or a mistake.
- Original Blood Money in the Qur'an and Sunnah and scholarly consensus.
- For evidence of parental conditions are met: The infallibility of the victim, and non-participation of the victim in the crime, and increased the tap: the presence of the victim in the house of Islam.
- Parental divided as to the place of crime has the same, friendly without the breath of the parties and Alcjaj and benefits, friendly fetus.

- Parental divided as emphatically and mitigating friendly thickener is a friendly and semi-premeditated murder, a friendly diluted friendly error.
- Divided by the blood money as it traveled to the friendly and due to the offender alone, a friendly mayors, friendly and discreet due to the offender, a semi-friendly mayors and error if in excess of one third.
- From applications of continued parental in the door, friendly to the apparent age of the gums if it is a felony and one; because it continued to age enters with him in power.
- Has all the age of five camels, indicated by the Sunnah and scholarly consensus.
- Enter a friendly Alsnkh in age and riding a government where the crime, which is a doctrine of Maliki and Hanbali, or rather the Shaafa'is, which is more correct, the flip side of the Shaafa'is that age parents and Alsnkh government.
- Applications of rules in dia friendly mascara eyes are a friendly and included in the eyelids if Ozelica together in a felony and one; because the cilia followed the eyelids.
- Fringes where parental as Hanafi and Hanbali, and Maliki and Shafi'i when the government Mneptha If the mess, but that does not invalidate It contains punished and literature.
- Eyelid the parental full, and that the doctrine of the Hanafi, Shafi'i and Hanbali, and when Malikiyya be punished and the government.
- Interference fringes in a friendly friendly eyelids if the crime on them and one, and the Hanafi and Hanbali and Shafi'i when

adopted, the flip side is that you have the government to cilia and parental eyelids.

- Applications of rules in Blood Money, "blood of benefits including taste and speech understanding wings of friendly tongue.
- scientists are agreed on the evidence of parental benefits in the sentence, and which they agreed to the benefit of a friendly talk.
- Ibn Qudaamah violated God's mercy in good taste, he said that the government is not blood money, and the four on the evidence of his parents most likely.
- Applications of rule Alhashima friendly, it is shown in a obligatory if that is not described did not prove friendly Alhashima but the government.
- Violated the public in the Maalikis Alhashima They said the government should be, either the public which is more correct the blood money.
- Friendly Alhashima is ten parental full and this doctrine of the Hanafi, Shafi'i, Hanbali and Maalikis say, and say the other is that the half century parents, and also have the words of another century and a half of one tenth of the full blood money.
- Applications of rules in Blood Money, friendly if a stillborn fetus after the death of his mother, he followed his mother in appreciation of ten dia, and affiliation in Death if he dies after the death of a felony and one.
- Friendly Jenin free Muslim male or female slave.

- Scientists are agreed on the evidence of the fetus if the parental fell down dead because of the crime to his mother and stayed alive.
- Prove the fetus if the parental fell dead after his mother's death is the view of Shafi'i and Hanbali which is more correct, and violated the tap, Maliki, and they enter in a friendly Death mother is not unique to anything.
- Applications of al-Qaeda in dia friendly Jenin dhimmi Dhimmi pregnant if he dies in Dar al-Islam, the dependency of the fetus then transmitted from mother to the house takes a friendly Muslim Jenin.
- Original in the doctrine that died in the Dar al-Islam was born with an adult is a Muslim according to the house, and then have a friendly Muslims.
- Application friendly dia-rule in the fetus be wise if he died because of the crime to his mother and with his death or after the crime and one that he takes them all the provisions that bear a rational and parents with it without a third.
 - Are rational League, all male until a vertical descent and this is the Hanbali view is correct, and when you tap and Maalikis are those whom the Court or his cohorts descent, and the Shaafa'is League are only vertical descent.
- Take reasonable error to the agreement, and quasi-intentional murder when the public unlike Ibn Sirin, syphilis, and holds over a third agreement, without regard to what charge the half-century parental or over at the tap, and assume little or a lot of the Shaafa'is, carrying one-third what it when Maliki and Hanbali, which carries the baby friendly if he died with his mother or after the Hanbalis Unlike Maalikis and carry proof by the evidence and the recognition is approved it.

- To be within the limits in the sense all legitimate public taboo, and its own meaning is: the ability of death entered into the sin of adultery and defamation and drinking intoxicants and cut through the theft of a rose and a woman.
- Original in the establishment of the border Qur'aan and Sunnah and scholarly consensus.
- Agreed limits are: punishment for adultery, a limit of defamation, theft, united, united banditry and highway robbery, and limited sugar.
- Tap extent increased alcohol consumption, and increased Maalikis end prostitute united apostasy, and increased some of the Hanbalis end to leave the five acts of worship or any of them if he is determined not to leaver return.
- Limit theft in terminology: taking a rational adult at a respectable owned by others unjustly, reaches the minimum threshold of plant, in which he has not compromised, in the disappearance.
- Original in its theft Qur'aan and Sunnah and scholarly consensus.
- The condition for a somewhat theft: the fact that the thief adult of sound mind, and the stolen money religiously respected, and the attainment of a quorum, and as calmly and as a theft or embezzlement is not arbitrary, and looting, and claim it stolen, evidence of theft, and the lack of suspicion.
- Maalikis violated the requirement to enter the money, they steal the young in the free limit, and violating the tender Almighty God's mercy in the theft of alcohol from it are not respected.

- The quorum in the theft is the quarter of a dinar onwards.
 - Applications of rule end in theft and theft by the small free clothing or jewelry of a quorum, they would not oblige the limit; because they followed the stolen pieces is not a free applet.
- If it is stolen by a small, free clothing or jewelry of a quorum
 - Maalikis When interrupt if the youngster in crops, when the Hanafi, Hanbali, or rather the Shaafa'is does not cut it, and when Abu Yusuf and this is the one at the Shafi'i and the Hanbali that it is when pieces of jewelry, clothing, and can be collected sayings that said: The intent of the thief with the boy on his own terms, the reduction should, although the boy in order to not end it.
- Applications in section extent rule of theft for stealing a local copy of the Koran of a quorum, the Koran does not cut it stolen when you tap the face of the Hanbalis, not interrupt the subsequent theft of jewelry.
- Does not cut it on the Koran was stolen from the local gold or silver when you tap the face of the Hanbalis, and when Abu Yusuf cut from stealing, and this is the second face in the doctrine.
- Applications in section extent rule of theft for stealing a cross of gold or silver reaches the minimum threshold, it does not cut stealer, as an ornament of the Red Cross, the Cross does not cut stealer because it is not religiously respected.
- Who stole the gold or silver, made in the form of taboo, idols such as the cross, do not break stealer as Hanafi and Hanbali and Shafi'i say when, and say he goes the other stealer if a quorum after the corrupt image and the whole land, and this is

the view of Maliki and the view of Abu Yusuf, a rather the Shaafa'is that did not respond to evil.

- Applications in section extent rule of theft if they are removed some of the dress value of a quorum of the storage has not broken it does not limit to do so; because the director was followed in the Harz, and in the Harz does not cut it on those who did not get it out.
- If the dress pulled out some of the storage or towing a piece of wood threw their relics after he directed some of them do not spare the one who does that, and that was the director shall constitute as the Shaafa'is and Hanbali.
- Imposition of the terminology: exit charge of committed people to scare them or taking their money or taking away their minds or indecent assault on their honor and their bodies to kill or wound, a weapon or its substitute, in the desert or other, for to manifest.
- Original end in imposition of the Qur'aan and Sunnah and scholarly consensus.
- A requirement for bringing an end banditry: Be a Warrior adult of sound mind, and be bound by the provisions of Islam, namely: the Muslim or dhimmi contrary to the doctrine of the dhimmi, and that the imposition of a weapon or otherwise act in his place for owners and Shaafa'is who were satisfied with the requirement of force and to be outspoken and obstinacy.
- Applications of al-Qaeda in the door banditry end: If the warrior wounded wounded in the wound like retribution should be the punishment when some scientists; because a surgeon to kill you take its provisions.

- Scientists differed concerning the ruling on the warrior if the crease in like retribution; said tap and not to limit the right of the wounded in the claim, and Shafi'i and Hanbali said that the right to the back of the wounded he may claim, and some Shafi'i and Hanbali that some retribution and duty of parents have no choice, said some of the Shaafa'is if the wound in the hand or the man duty.
- Applications of al-Qaeda in the door end banditry: bridge the warrior; it has a direct rule should be in the limit; because it is obedient to him and a port for orders is followed by him.
- Scientists differed concerning the ruling on inferior there are two views: the first and stoning is that his direct rule, then he should direct it, and that the doctrine of the Hanafi, Maliki and Hanbali, Shafi'i, and when that should be in the right inferior Ta'zir without limit.
- Applications of al-Qaeda in the door end banditry: If Matt warrior who was sentenced to death before his death, and steel and solid it is not crucified; because steel continued to be killed If there is no killing should not drive then.
- Scientists differed concerning this matter there are two views: the first is the view of the public from Maliki and Hanbali is rather that the Shaafa'is steel falls death before killing the warrior, and the second side of the Shaafa'is that does not fall is the view of some Hanbali.
- Apostate is: rational of Feedback on Islam voluntarily for no reason.
- Drunk blaming human beings without human rights of God, and therefore if you cringe, it is not brought to account as is

the doctrine of the Hanafi and narrated by Imam Ahmad, contrary to the doctrine of the public.

- The boy will not be punished apostate, and his conversion to Islam because it is purely a considerable interest for him and this doctrine Shaafa'is and novel narrated from Abu Hanifa and Abu Yusuf and Imam Ahmad and selection of the conciliator may Allaah have mercy, contrary to the public.
- The root of apostasy in the year and consensus.
- Required for the establishment of apostasy: the assignment, and evidence of apostasy, and survival for apostasy and lack of repentance, and hosted by the imam or his deputy.
- Apostasy and the belief in words and deeds, leave did.
- Applications of rules in the door of apostasy: If the parent of the child died unbelievers in Islam, the son is a Muslim when Hanbali; interrupted because the subordination of the death of one of them and have the house then.
- Hanbali himself alone in this matter and said that the boy is a Muslim infidel if one parent died in the Dar al-Islam, contrary to the public from the tap, Maliki, and Shafi'i.
- Applications of al-Qaeda in the door of apostasy: Children apostates, takes the rule of his parents in Islam, and apostasy, he continued to two verdict, whether Muslim, to keep a lamb or child if the parents Islam, as well as if they were apostates.
- The rule is different from boys apostates in Islam and kufr, can be divided to two cases:

First case: If the parents cringe, and has two forms:
The first picture: that the child would be a lamb, or born before apostasy, the Muslim, to keep governing.

Second image: to be born after Rdthma This picture with three words: I: the child is an apostate, and this is the doctrine of the Hanafi, Shafi'i and Hanbali which is more correct, and the second: he is a Muslim Maalikis, III: an infidel is genuine. Second case: the defection of one parent without the other; the child is granted by agreement.

- Application of rule in the door of apostasy: Boys small fry if the safest one of the parents, they take their ruling on a Muslim because he follows the best parents we have.
- scientists differed as a dependency junior infidels to Islam when their parents, one of three statements: first: they follow their Muslim which is more correct is the view of the Hanafi, Shafi'i and Hanbali, said Maalikis: Son follows father's religion, without his mother, said the Revolutionary: Choosing boy at puberty.
- Applications of al-Qaeda in the door of apostasy if books infidel certificates it is a Muslim; because the writing was followed to the letter and take all its provisions.
- Required in writing: to be obvious, and on the usual fee. And Allah knows best.